M1634

Sunday, July 27, 1969
BARN
Lunch

MR. NYLAND

Whenever the silence settles down, that is the end of the meal and the beginning of another meal. I do not know how you will digest the different things we talk about. I have an idea that every once in a while you get overfed and then it starts in reverse because then you might object to whatever I may be saying.

I think also we have to vary it because maybe sometimes you have an expectation and then it should not be fulfilled, for instance this afternoon at coffee I will not speak so those perhaps who may have thought that they could ask a question, they will be left out in the cold. I think it's very useful, you can never expect that certain things are going to take place, when they do take place you have to have towards it an attitude that you will then take whatever you can, but it does not give you any guarantee that it's going to be again and again.

To be able to be free from that what you think is a very difficult period to go through, because a person always wants something. He looks into the future and expects the future then to be in a certain way, and of course he has no particular control over the future as a whole. He may have a little control knowing himself more or less and the way he then wants to work or whatever he hopes for. That he's entitled to know that what he is himself will function in that direction and then perhaps he can rely a little bit on what he says he's going to do and

then maybe he can execute it, but as soon as it is in relation to other people there's no control anymore and when it is in relation to something general which also takes place when people get together as a group it becomes subject to so many different kind of laws that each individual loses control, and that because of that, he is forced to use his own world within himself and become more and more independent on the outside world. This is again another reason why work is a necessity because it will give you the opportunity to retain yourself even when conditions are not very helpful, even when you suffer, even then because of certain relationships which are not understood you have to do something about it and you cannot as far as the outside world is concerned because apparently that's taken out of your hands and the only way by which you can adjust yourself is to become for yourself something that then will be able to stand up in the world of adversity and because of that then that what is the outside world and affecting you will have to become a means for the fulfillment of your inner life.

In that way one is really compelled to work on oneself because we know that the conditions in ordinary life as we now know them and experience them and what we in general call the outside world that it is in a tremendous state of confusion among many many people and that we see time after time certain things happening which seem to be completely unreasonable even from the standpoint of an ordinary civilization and whatever the causes may be one has to accept them as facts, and the only way one can meet them is to have something within oneself which then actually can form the foundation on which you can stand.

Of course it is the purpose of the barn to give that, the reliability whenever you need it and when you are weak and when you feel that certain things could be done by you and for which you need help. The barn is touchable, it is visible, you can have a feeling by looking at it, you can be under the influence because of its

proximity. It is necessary to make the barn represent a little higher level then the way we are as averages, and if that is the case then the barn can help you actually to perform a miracle that then your state in recollecting or looking at the barn or being in it and being affected by the atmosphere created and which has been created already to a certain extent that then you can receive certain things which in ordinary life it is not so easy to receive. And when in ordinary life you pray your God is not that close as the barn could be. The barn could become for people in a group who work here, and particularly when they work physically, a symbol so that in moments when it is difficult for them the recollection of the fact that they are here for that kind of a purpose may help them.

A purpose is always two-fold,
it is that you utilize whatever there are as conditions for yourself and that you return from yourself a certain form of life which you would like to create in the atmosphere of the barn. It is exactly the same as building, you create it in accordance with the best knowledge you have and with your ambition and perspiration, and in doing that of course you grow, but at then what you want to use for repayment is to endow the building, whatever you create as creation, with something as your own. The whole idea of art is based on that, one utilizes what one has as dexterity to start with, that what is in one's mind and what is in one's feeling as a concept and one starts to create something out of this world because otherwise it would not be creation. It has to be where nature leaves off and art will begin.

And it is given to some people
to create from that point on something new and in this attempt they can grow because it will take all of them to make that kind of a creation and perhaps as a form only but a piece of art is not completed unless at the time when it has that kind of a form you sit in front of it and then you wish to endow it, which has been all throughout the motivation of wanting to work that way it is then as if you make a payment for having had the opportunity to create in

giving part of your life to that what is your creation. In that way that what becomes art will then have an atmosphere of its own, and it is that aliveness that will help you in times when you need it and when you really are dependent because outside conditions do not help you, they will drag you down more because you remain identified with it. That what is the barn and that what is the concept of this way, of trying to find oneself which will give you then at that time something to continue with. it doesn't matter in what conditions you are in life, and it doesn't really matter how deep the suffering goes and how insoluble the problems are, because there's always the possibility that something can be changed because of the proximity of something that is alive, and what is only required is you stop your damn nonsense in thinking that that what you are is all there is to it, and that you're entitled to remain angry, that you're entitled to criticize others, that you're entitled to think that you have your own little world to live, and that you believe that you exist all for yourself, but that openness means I will be open to the possibility of something I hope that, and a prayer is simply that then in such a state God will hear you.

When we talk about the barn and the different activities of the barn this is the concept of this kind of life into which all of us will have to pour something of our own. It is of course the physical appearance, the barn it encourages one, the changes that you will make here and there in the ground around it, in the grounds, the lawns, whatever it will be, whatever we see as a concept, the house that we build, the different things that are necessary for Amity, the different things that are necessary for the different houses we live in. All of that is physical work which requires attention, giving, understanding, cooperation, willingness. The barn itself has to remain a place not asleep, that is why no one stays here to sleep physically.

There has to remain a level where there is quiet and silence, or whenever work has to be

done it has to be in relation to that what is needed. There are many problems that come up because people don't understand and sometimes even assume that they just come as a little visit and almost I would say want to take without giving anything and that is wrong. People who come to the barn during the week, particularly, have to work, they have to be honest about that, they are not coming to here to have a cup of coffee, they are not coming here to have a good place to have -- take care of their children. Children happen to be in this life and they do require care but it is not the barn which is like a little kindergarten. It is unfortunate sometimes that a mother may have to bring his/her child, and of course one cannot close the door to that, but the children have to be taken care of so that they don't disturb anyone who wishes to work. How to solve that problem is not always easy, and I don't want to refuse such people to come here because otherwise perhaps they cannot come, but if they do come they have to unite in an effort to see what the mothers can do regarding work and then to divide who can take care of the children.

The same thing applies to the other kinds of activities in which we are engaged. It is important that we realize that maybe in the tapes there is something of value which can last a little longer than my life, and it is- I have said many times- like a heritage that then could be left to some of you, where it is maybe of use for that reason we go in a few different kinds of directions, transcriptions, resumes, index, and also Firefly publications, whatever that means. That is work that belongs to the barn. The kind of work, administratively, belongs to the barn. Even if sometimes I think that we could have a little office separate from the barn, I become more and more convinced that it is work that should take place here and whenever that is also one has to consider what is the effect on others when certain things have to be done. The telephone still rings too often and too much, there is still difficulty about people understanding the use of a telephone, it is necessary sometimes for me sitting in a

house over there that I have contact so that certain things can be done for me, otherwise I would have to do them myself. The more I can delegate the more I will because I think it is useful for those who can do it. And every once in awhile I may ask certain things which then are re-interpreted and perhaps even misunderstood, that I think is in the nature of it and we gradually when we see that there is misunderstanding we will straighten it out. It is not always possible to define what is really required the same way as it is difficult to describe how a two-by-four ought to be cut by someone when you don't know it yourself, but the other person may know, but it is difficult to say it has to be like this until you start yourself to do it. It's the same way that when one delegates a certain way of authority or responsibility to someone that the other person may not understand it and then starts to interpret it a little bit in accordance with what he wishes or she wishes.

One has to have a great deal of patience in order to find out how to work together and I will never forgive anyone who does not want to remain patient. You have to be patient until the bitter end, you have to learn to tie your tongue, you have to learn to bite it and not to say things that are not appropriate, you have to consider whatever you do in this barn in the light of other people also being there. For instance, the barn is not the place to listen to tapes, that is done in the quietness of one's home. Here at the barn you work, you can listen to a tape to see if it is the kind of thing that you would want to listen to, but you cannot do that at the expense of someone else hearing noise going on in the little room, not even if that kind of listening has to do with one of the projects which we call editing for Firefly.

Firefly has to be done in a very simple way and for which one has to have time. When you want to edit a tape as I've asked a few of you to do, you have to think what kind of words are right, what sentence

construction is necessary not to violate the principle of that what has to be said, but to put it in such a way that you know that the words actually will convey that and not be in the opposite -- not go in the opposite direction. For that you need quietness to think about the words you know and to use them then in editing or making suggestions.

The same applies to resumes, resumes are only good to indicate what took place at a meeting. Resumes are not to be used for an index. An index is an entirely different concept; it is only an indication to find out where in the tape certain things were discussed and then leave it to the person who wants to listen or even read a transcription to find it. An index has to be very simple. An index is not the kind of thing that should be used as a means to make a resume. A resume is based on the impression a meeting makes on you. A resume is not a question of the subjects, a resume is the impression, emotionally, recorded of the feeling of a meeting and the substance that at that time affected you, it is not one, two, three, after each other, such and such a thing was discussed for the sake of afterwards cross-referencing them and putting them in an index. Two different kind of reasons, one wants resumes for the purposes of the transcriptions to find where certain things were discussed. An index is only to record the subject, where it can be found without even giving any impression of how that subject was dealt with.

We will go into detail about such little things, the responsibilities for those I will ask people to take that sometimes they may overlap. It may be my fault because I have every once in a while a great anxiety that certain things get done then almost I would say I will talk to almost anyone who happens to come around to carry over a message to someone else and to someone else, and when I say I'm at fault it is only because I want certain things to be done and not to be postponed and I would like to remind certain people that certain things must

be done and that really they cannot wait. It is not that I'm in a hurry, but I'm consistent and insistent constantly of keeping certain things alive.

Whatever it is we want to do with this barn that is the kind of thought which is produced when one is in contact with work, when this kind of work happens to be described in a certain way as a result of a meeting. It is not permanent and it is not even -- it does not wish to make a claim of that kind of accuracy. It is not like ALL AND EVERYTHING. It is an interpretation or at least a putting into words of certain experiences and particularly in relation with questions asked, answers to be given whatever the question required and the question in relation to that where it came from and then building on that kind of an an -- with that kind of an answer on the question the perspective where that kind of work related to life as it was experienced before. So there are no claims, there is only the possibility of something existing and I hope it will be useful. As for that reason we communicate with other people in other cities, if it isn't Los Angeles or Boston then it is Dallas, today Santa Fe, who knows what it is tomorrow. This is the way the barn will have to operate, people come, they will receive, without any doubt, something. I said it yesterday, I hope they can take with them something to report to others who may not be fortunate enough to come. but the responsibility rests on them to receive it in the right way, the responsibility rests on us to give that, what we are, in all its truthfulness.

We are not very clever about that, we are so often so unconscious and so often we forget, and so often we are downright stupid, not enough thought even, and again I say it is not accusation, but it is something you have to realize for yourself how much growth even in ordinary life is needed, and it is really not right to talk about evolution unless your own house is in order. I tried to explain it yesterday to a few questions at

coffee. Our ordinary life is the basis and it has to be used for the purpose of extracting from it and you in an unconscious state has to be used for the purpose of developing and evolving to a more conscious state because there is nothing else. You only have your life as it is now, you only have the conditions in which you happen to live and even if you sa
y it is on Earth, that is it, it is on Earth and by definition it's unconscious, and that is where you have to work within some of yourself, your laboratory and you have to build maybe your own tools in some way and definitely whatever there is to be used has to be sharp enough.

So when we talk about these
kind of things and you have your problems, always try to put them against the barn as a background. The barn becomes that kind of a symbol, with all activities to the outside world like tentacles growing from here, whatever the difficulties are that they have to meet and in what respect we are clever and stupid, but we go on in that kind of patience to see if really we could make something worthwhile. It applies to physical work here or that what we are connected with in Amity and other places, and it definitely relates to the atmosphere created in the barn by wishing to do certain things even black on white, or on paper, or by telephone, or that what includes the cooking, or that what includes the people who happen to be here even if they are working in the workshop, even when they are cleaning up, even when they have to take care of their children; all of that belongs, but we have to remember what is the level that you want to accomplish in giving of your own. When that becomes the perspective for yourself, when you see that as a background - I call it - when you observe that background from the standpoint where you are, when you wish to send attention to that what you can conceive of and for which you have a little bit of a concrete evidence, the attention is like energy which you send in that direction and that is

reflected back to you. When it is close it is of course a shorter distance. When God is far away it may take years before you get his answer, when you create an "I" it is immediate and this is the reason for work. So that with yourself something is created that can be of immediate help, at the moment when you wish it must be there so that then that kind of a language that you send out to "I" is returned corrected, edited in a pure clear form so that there is no further question about what you should do. That's the purpose of work, that is the reason for calling it a guide.

I hope you have a good afternoon.

After I play a little bit will you please be quiet for ten or fifteen minutes. You can stay here, you can go out and sit in the grass. I wish if you can during that time to collect yourself, and I hope that in collecting you can purge yourself. I hope that you can purge yourself of your past. If you have debts to pay, that you pay with your mind and your heart, that your attitude is the wish to pay and to wish for fifteen minutes an experience of atonement to help you make a clean slate; and atonement means at oneness so that after these fifteen minutes of that kind of quiet for yourself I hope even that you would consider yourself reborn so that you will face this afternoon with a different kind of intention and attention and wish so that could extract from this Sunday afternoon a great deal more Sun than maybe you got this morning. Many times it is a question of your own determination to get out of things that you know are not right and to have at certain times such force that you say I don't wish this but that what I want. I will now do with all my heart, with my mind, and with my hands; then you make an afternoon, then you go to the bridge and then God will meet you.

So do that if you like after I've played.